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THE BAPTIST RECORD.

OLD SERIES VOL. XXXI.

JACKSON, MISSISSIPPI, SEPT., 26, 1907.

NEW SERIES VOL. IX, NO. 39.

It is as dangerous to allow a boy to carry a revolver or a gun as to give him access to liquor in a saloon. The daily press records casualties and crimes that are the simple result of some irresponsible boy going about with firearms. The day is at hand when firearms should not be sold to boys by dealers and when it should be forbidden by law for them to carry such weapons.—Sel.

"There is no doubt that the use of tobacco by boys of high school age is detrimental to their intellectual and physical welfare. I remember one bright, able boy who entered the high school and passed his subjects with an average standing of 95 per cent. during the first two months of his attendance. He contracted the cigarette habit, gradually grew less able to do his work, and left the school at the end of the second year, having failed completely in all subjects. I have known many cases of this kind."—Selected.

The vital truths of the gospel have a very nourishing effect on the spiritual life of Christians. If these truths are preached the hearers grow strong and are in fine spiritual condition. Faith is made vigorous by supplies of truth. If a pastor fails to feed his people on the vital truths and if they fail to find the heavenly manna themselves they grow hungry and, if unfed at all, lose their faith, love and power. The truth, as it is in Jesus, gives a real stimulus to the spiritual life and vitalizes it for health, happiness and effect.—Exchange.

A good deal of fun has been made of those who oppose the use of tobacco as injurious to health, but the ranks of these reformers have received a powerful reinforcement in the person of the Superintendent of the Manhattan State Hospital who declares that the growing use of tobacco is the cause of the increasing number of degenerates. Tobacco affects the nerves and brain tissues and produces moral degeneracy, if not in the user, then in his descendants. A person, he claims, who uses tobacco is robbing his children of moral power, even unto the third and fourth generation.—Watchman.

I was studying "Fear not, thou worm," and the Hebrew means the coecus worm, which are 70,000 to the pound. It is not a worm that is linked with corruption, but a tiny little insect. God says to this, "I will take thee by the hand." God is thus willing to use this little coecus worm, and I seem to hear a voice saying, "You are going to preach that and yet you are afraid to go and take the call to the Metropolitan Tabernacle." I broke down and cried like a child for half an hour. Then I said I would go like a coecus worm, trusting in God only.—Archibald C. Brown.

I believe that the moral standards of the American people were never more sound than they are today. Considering the tremendous increase in the opportunities for wrongdoing, the seductive and refined temptations and the materialistic appeals that are incident to our present mode of life, and

the material comforts which invention and commerce have made possible, I believe that the manner in which the ethical development of the people has kept pace with their progress in other directions may fairly be called extraordinary. It is really because our ethical standards are so high that we fail more frequently to take to account this fact.—Charles E. Hughes.

Men do not come to real greatness until they begin to feel that their lives belong to the race, and that their endowments and powers are for the good of mankind. They think not for themselves with a selfish motive but for their generation. The struggles by which they are brought to their fullest powers are in the interest of the sacred things that are too large for individual consumption. The temptations, however enticing, are resisted not merely to escape punishment but to save the manhood and womanhood that inherits every man's sins. The little wants of life are pushed aside if they are apt to interfere with the ultimate ends of a dependent humanity. All great living is in a large measure vicarious.—Selected.

This world went along a long time without us; and if we will learn from history and observation, we may know that it will continue to go after we are gone. We have very little of which we may be proud. Really great men are always incapable of understanding the honor which their fellow creatures put upon them. Humility does not mean debasing one's self, but it does mean acting honestly and in the consciousness that man's greatest height is never very great. A good action that puffs a man up with pride is not only injurious to him who performs it but it loses its force upon him to whom it is done. Paul wrote to the Romans "not to think of themselves more, highly than they ought to think, but to think soberly." Self-respect and humility do not exclude each other in the logic of the gospel.—Ex.

"Familiarity, in business or out, breeds contempt between men and women," says Anna Steese Richardson in a remarkable article on "The Influence of Women on Business," in the October Woman's Home Companion. "It is all very well to say that the modern girl is happier in the end for losing some of her illusions regarding men. Perhaps. But if she gains along this line she loses by having no more illusions about womanhood, wifehood and motherhood. Only the woman who can hold these sacred for herself and the man she loves enriches the home life in America and leaves to her country the heritage of well-balanced sons and daughters.

"The woman embittered by the contempt which follows familiarity with men in business sees in matrimony only relief from irksome toil. For her, marriage does not represent the fulfillment of her highest destiny, the most wonderful opportunities of woman-

hood. She is not reaching out for the crown of happiness of her life. She is grimly trying to choose the lesser of two evils."

Teach history in such a way that the pupil will write the name of the poet, the orator, the statesman, the philanthropist, in a place as conspicuous in the temple of fame as that occupied by the victorious general or the successful admiral. Lead the pupil to see that Pasteur, the scientist, has done more for humanity than Napoleon, the destroyer of thousands; that Carnegie, the philanthropist, has done more for civilization than the admiral who sinks a hostile fleet. Create a public sentiment that will make it unpopular, if not impossible, for a government to wage war, except for maintenance of justice, law and order among the nations. Teach the pupil to despise not only the bully, anxious to pick a quarrel with weaker companions, but also the nation that is ever ready to go to war at the expense of weaker nations. As soon as the three and a half millions of teachers in the schools of the civilized world begin in earnest to inculcate the principles of justice and fair dealing in the treatment of weaker nations, we may hope for the limitation of armaments and the dawn of an era of peace.—Nathen C. Schaeffer.

What a boon a cheerful one is in everybody's life! Like a bright sunrise and a gentle south wind, coming together on a winter morning, he is to all who cross his path. He brushes cheerily along, knocking grief and disappointment out of his path, and leaving it fringed with flowers. Such a man is worth a great deal to the world; more than all his money, his wisdom or his ambitious schemes. People feel a sort of pleasure just seeing him coming down the street, and when they meet him, there is not a cloud in sight.

Such men are a blessing to a town. They make one feel that the town is growing, is getting more beautiful, more than a place just to eat and sleep and make a living in. Sometimes one doesn't meet such men, and then he feels that the town is degenerating that things are going wrong, and that the evil spirit is trying to put a little malice in his heart, and he goes home and meets his wife's smile with a feeling of suspicion.

A cheerful man doesn't realize the amount of good he is doing in the world. But it is his nature and he cannot help it. Heaven has picked him out as one of its angels, and he is faithful to his mission. Every day some fellow has been made happier by his pleasant smile and his genial "good morning;" and if one has a bit of business with him, it passes by very much like an exchange of compliments.

To be cheerful may not be so great a duty as to be honest or unselfish, but it certainly widens the radiance of these virtues.—Ohio State Journal.

Among the Churches.

By J. R. Nutt.

The revival season is practically over. The Lord has been on the giving hand. Many precious souls have been saved. The churches have been greatly revived. It is, however, not to think that there are many yet that are unsaved. It should be the prayer of all of God's people that this revival movement should continue till hundreds who are yet unsaved shall be brought into the kingdom of Christ.

It has been a pleasure to assist in several revival meetings during the spring and summer months. The latter part of May and the first of June I assisted Brother Mize in a glorious meeting at Belen, Miss. In some respects it was the best I ever saw. There were about twenty additions to the Baptist church, and ten or twelve joined the Methodist church. I have never seen a little town so thoroughly interested in the subject of religion. People stay at home because of bad weather, but not so at Belen. It rained almost every day, but the people came nevertheless. Brother C. H. Mize is the consecrated pastor. It has never been my pleasure to labor with any one who is more consecrated than Brother Mize. May God bless his work in the great Mississippi delta. There isn't a more important field in the state.

Next visited Brother F. R. Burney at Mt. Vernon in Holmes county, beginning on the second Sunday in July. Here for five days we preached as best we knew how and God blessed us at every service. There is something in a pastor having his people ready for a meeting. I found that Brother Burney had worked his people up to the point where they were anxious for a meeting. They were praying for it, and God heard their prayers. Brother Burney is one of the best pastors in the state. He loves his people and his people love him. The results of the meeting were nineteen additions to the church, seventeen for baptism. These good people were as kind to the visiting preachers as could be, and it will always be a pleasure to think of and pray for them and their pastor. While in their midst our home was with Brother and Sister J. D. Weeks. We shall never forget them for their kindness.

On Monday after the third Sunday in July I went to Popular Springs to assist Brother Wesley in a meeting. Here we met many friends. The writer attended school here part of the session in 1897. It was indeed a pleasure to go back and spend the time with these good people and their noble pastor. This state has no better preacher than T. W. J. Reasley. He is one of God's noblest. A clear thinker, a deep reasoner and a noble pastor. There were only two conversions and one addition to the church. This is one of the best churches in the state.

Our meeting at Ackerman was quite a success. It began on Tuesday night after the second Sunday in June and continued for ten days. Rev. S. E. Tull, pastor at Greenwood, Miss., did the preaching. No one ever came to Ackerman who did more faithful service than Brother Tull. There are but few preachers in the state that can make the word of God more attractive than Brother Tull. There were thirty-two additions to the church, 16 for baptism. The meeting left our church in better condition than it has been in for quite awhile. May

God bless Brother Tull and send him this way again.

Our next meeting was at Bethlehem. I have been pastor there for nearly two years, preaching on Saturday morning and Sunday afternoon. The meeting began on the first Sunday in August. It was a great time for rejoicing with God's people. The Lord was there at every service. There were seven additions to the church, six for baptism. It is a pleasure to preach to such noble people. They are the salt of the earth. They are faithful to their pastor and always looking out after his interest.

Our next meeting was at Bear Creek. To this church Rev. W. H. H. Fancher preached for nearly thirty years. Truly they loved him. The meeting began on the fourth Sunday in August. I could not get there till Monday night, but Brother Carr and Bro. Eddleman began the meeting and continued to preach at different times during the meeting. Brother Carr holds his membership with Bear Creek church and is honored and loved by the people. Brother Eddleman is a young preacher with a bright future and the people enjoyed his preaching and will always be glad to see him again. There were thirty-two additions to the church, twenty-five for baptism. It was one of the best meetings I have ever attended.

On Tuesday night after the first Sunday in September we began our meeting at French Camp. The meeting continued till the following Sunday night. At the request of the church the pastor did not invite any help but did the preaching himself. There were sixteen additions, ten for baptism. No better people can be found on this earth than at French Camp. May the special favors of God rest upon them. We give Jesus Christ the glory and the praise for his blessings upon our work.

Divine Election.

By H. F. Sproles.

It is desired that a statement be made in the Record concerning the instruction given on this subject in our college by the teacher in the Bible Department.

He has studied Boyce, Dagg, Dick, Hodge, Hovey, Johnson, and Strong, but has found nothing better in his estimation than that which he learned under the instruction of Dr. William Williams, one of the first teachers in our seminary.

1. Definition.—God's eternal, unchangeable choice of certain persons to salvation, of his own sovereign will. Mark the points. Choice (1) divine, (2) eternal, (3) unchangeable, (4) personal, (5) to salvation, (6) of God's sovereign will.

2. Proof.—(Statement of arguments only.)

(1) Divine Election—"Ye have not chosen me, but I have chosen you." (John 15:16). Man is exhorted to choose the service of God, and Jesus as Savior and Lord; but the election in this study is divine. God calls, He chooses.

(2) Eternal Choice.—In Christ "before the foundation of the world." (Eph. 1:4, with which compare 2 Thes. 2:13). God's choice must be eternal from his nature and perfection.

(3) Immutable Choice.—"I am God and there is none else; I am God, and there is none like me, declaring the end from the beginning" (Isa. 46:9,10, with which compare Mt. 24:24; Rom. 8:38,39; Heb. 6:17,18). Im-

mutability of choice is necessary from God's nature and perfection.

(4) Choice of Persons, and not merely choice of characters—"It pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me" (Gal. 1:15,16, with which compare 2 Thes. 2:13 and the teaching in 9th chapter of Rom. concerning Esau and Jacob.)

(5) Choice to Salvation, and not merely certain national privileges, as was true of the Jews—"God hath from the beginning chosen you to salvation" (2 Thes. 2:13, with which compare 1 Peter 1:1-5.)

(6) Choice founded on God's sovereign grace or will as opposed to a ground in man's repentance and faith. The Scriptures make "the good pleasure of God's will" the foundation of his electing grace (Mt. 11:25, 26; Rom. 9:15-18; Eph. 1:5-11). They expressly deny any difference in men except as God makes that difference by his grace, John 15:16, 1 Cor. 4:17.) They expressly deny all foreseen good as the ground of election (Rom. 11:5-6; 2 Tim. 1:9). They expressly assert that repentance and faith are the result of election, and being the consequence they cannot be the cause (Acts 13:48; Rom. 8:20; Eph. 1:45). To make repentance and faith the ground of election would contradict the teachings of the Scriptures concerning human depravity.

3. Aim, and how it reaches it.

(1) The test and evidence of personal election is divine resemblance—"whom he did foreknow, he also did predestinate to be conformed to the image of his son" (Rom. 8:29). Predestinated not simply to inheritance, but also to family likeness. He who would share the glory must also bear the image of the divine Son. How is this aim to be attained? "Beholding (and reflecting) as in a glass the glory of the Lord, we are changed into the same image" (2 Cor. 3:18, with which compare 4:6.)

(2) The purpose of the divine election is not simply that we have a heavenly home, but also a moral fitness for that blessed abode. God hath chosen us in Christ "before the foundation of the world, that we should be holy and without blame before him in love" (Eph. 1:4). How is this purpose to be affected? Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." (2 Cor. 7:1.)

To the Liquor Folks of Mississippi.

If I were you, I would not say one word to the Christian people of this state, for they have made up their verdict, that you must quit legal business here—and while I believe it is best for individual Christians that they steer their life boat clear of politics and hasten on back to pentecost, (and I believe we are headed that way) they still think that they must take a hand in burying the dead, in spite of the plain instructions of our Lord to let the dead do that, for He knew that the agents of state and society would see the necessity of attending to these things. Just like these same intelligent agents will see to the protection of life and liberty in this world on which they have their hearts set, so you see with this combination working for your overthrow, it would be indeed wise for you to go into some better line of work and if you don't feel like working, come down in the piny woods and put you up a small shanty on some of these cheap lands and get you a

few goats and an old cow or two and set down for meditation on whether life is worth living or not, in the meantime send me word where you are and I will try and help you out of all difficulties as much as you will permit.

Yours truly,
"Uncle Tom."

A Garden Party.

The Cabbages—their heads together—planned this summer fete;
The Parsley and the Watercresses helped to decorate.

The Onions are so strong that they could carry things around;
The Brussels Sprouts laid carpets on rough places on the ground.

The pumpkins' jack-o'-lanterns lighted up the scene with ease;
The first guests to arrive were Lettuce, Radishes and Peas.

The Tomato shunned the Beet—she said:
"Her red just spoils my gown!"

The potato's brand-new eyeglasses were always tumbling down!

A little vegetables tea was poured for every guest;

And fair young Peas ran round with cups, fulfilling each request.

The Celery and Lettuce served a most delicious salad,

The Corn, though somewhat husky, sang a plaintive little ballad.

(Her ancestors, you know, were colonels all along the line)

Professor Beans' string orchestra, accompanying, was fine.

That the Turnips, Beets and Carrots seemed just rooted to the spot;

And the Muskmelon for once her melancholy mood forgot.

But all things ended, so when the Moon arose in heaven's blue dome,

The pumpkins blew their lanterns out and everyone went home.

—Camille J. Knight in The New Idea Magazine.

The Finances of the Home Board.

The receipts for the Home Mission Board up to September 1st were relatively quite in advance of the receipts for the same time last year. Indeed, they were 51 per cent. better. This is very gratifying, though it by no means equals our expenses. We are having to borrow heavily and we just now greatly need enlarged gifts. If we can keep up our ratio of increase over last year till January 1st and then double it till April it will be glorious indeed. Our monthly expenses are far greater than we have ever had before and we must have generous contributions, otherwise our debt will rapidly increase.

The state conventions are on hand for the fall and state missions will have the chief attention. That is right, but there are many churches that have made their state mission contributions. To these we make an earnest plea for immediate and large gifts to Home Missions.

Moreover, there are many individuals who can give as well at one time as another.

These are among our larger contributors who can give individually from \$25.00 to \$50.00, \$100.00, \$250.00, \$500.00 or a \$1,000. To these highly favored brethren and sisters, stewards of the Lord, we make an earnest plea for help just now to tide over this season.

I present herewith a statement of contributions to home missions since the Southern Baptist Convention according to the states. Will not every reader observe it closely and see whether his state is in the right place? I am quite sure some of them ought to be brought steadily up.

The Lord is graciously blessing our work, but we are unable to answer hundreds of pitiless pleas that are made for help. Will not our brethren come to our aid in every way possible?

Contributions from all states to Home Missions from May 1st 1907 to September 1st, 1907:

Virginia	\$4149.61
Kentucky	3705.39
Georgia	3690.90
Texas	3487.02
North Carolina	3170.49
South Carolina	2677.11
Missouri	2405.60
Tennessee	1894.41
Alabama	1202.76
Louisiana	1102.08
Florida	1052.54
Maryland	905.68
Mississippi	685.25
District of Columbia	461.50
Arkansas	349.10
Oklahoma	274.18
Miscellaneous	519.56

Total \$31,725.26

B. D. GRAY,

Corresponding Secretary.

Protracted Meetings.

Mt. Vernon.—On the second Sunday in August the writer began a meeting of days with the above named church in Amite county. Brother Joseph Jacob is the efficient pastor, who has been faithfully serving this people for five years. There were difficulties in the way of the meeting, but the Lord blessed us and His power was felt in our midst. The membership of the church seemed to be revived, and at the close of the meeting the pastor buried five believers with our Lord in baptism. It was a great pleasure to be associated with Brother Jacob and his noble people.

Pleasant Hill.—From Mt. Vernon I went to be in a meeting with the saints at Pleasant Hill church in Copiah county. This is my old home, where I was reared, converted and baptized and was ordained to preach. Brother W. F. Jeffrey of Clinton is pastor of this church. I had never met him previous to this meeting, yet, notwithstanding we were strangers to each other, it was pleasant to be with him. The church was greatly revived during the meeting and one joined by letter and one was baptized. It was an unspeakable joy and pleasure for me to go back and preach to my relatives and old-time friends, but the greatest of all was that a great number of Christian people expressed themselves as being helped and strengthened and determined to live a better life. This is a great old church, and they have a noble, godly, consecrated pastor. May the Lord greatly bless both pastor and people.

Ebenezer.—This church is in Amite coun-

ty and has stood for more than a century. Brother E. Gardner is the much loved pastor. It has been my privilege and pleasure to be with this dear brother in meetings before this, and it was good to be with him again. The meeting began the fourth Sunday in August and continued for seven days. The attendance upon the services was good, and the Lord greatly blessed us. Christian people expressed themselves as being revived and lost souls were led to Christ. At the close of the meeting the pastor baptized fourteen who were saved during these meetings. Rev. Thos. Lansdell was the former pastor here, and being of great age and worn out in the ministry he resigned some five years ago when Brother Gardner was called as pastor, whereupon the church voted to pay him one hundred dollars per year for life. What a blessed way for a church to treat her old worn-out pastor! Let other churches follow the noble example of this great old church. Brother Lansdell lives near the church and though he is now old and feeble, yet he attended every service during the meeting. Brother Gardner lives in the neighborhood of the church and is happy in that he enjoys the confidence and esteem of his people. This is a noble church and a pastor worthy of such a people.

Yours in service,
T. J. Barksdale,

Smithdale, Miss.

Some Meetings.

1. Oakdale church, Rankin county, July 20-26. 10 additions, 8 baptized. B. G. Haman, son of the writer did the preaching.

2. Fannin church, Rankin county, Aug. 4-9, 23 additions, 20 baptized. H. L. Weeks of Vicksburg did the preaching.

3. Liberty church, Jefferson, Aug. 11-12 8 professions, 4 baptized. Preaching by the writer, B. G. Haman, pastor.

4. Mission church, August 25-30. 17 additions, 15 to be baptized when the writer, who did the preaching, left B. G. Haman, pastor.

5. Mt. Pisgah, Hinds county, September 6-13. Six professions, 8 additions, four by baptism, four by letter. G. W. Riley did the preaching.

Summary: 54 professions, 51 baptisms, total additions 62.

Our little church, Mt. Pisgah, at Pochontas enjoyed very much having the association. Churches of Central Association! encourage your small neighbor churches to try the association. It will do them good.

P. A. H.

To the Brethren of the Coldwater Association.

Dear Brethren:—The Como Baptist church requests all the messengers and visitors expecting to come to the Coldwater Association, which meets at Como October 16-18, to send their names as soon as possible to the clerk, C. B. Williams or the pastor. We would request that you state whether you will come by public or private conveyance.

Compliance with the above request will confer a favor on those who are providing for your entertainment. We extend a hearty invitation to all, but want to put "your name in the pot."

H. Haywood, Pastor.

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Manuscripts to be printed must be written on one side of the paper only, and on ink.
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Our Editorial Policy.

There are various policies adopted by papers, just as individuals adhere to different policies. As to The Baptist Record, its general policy is to advance the cause of Christ. Its primary business and effort is the advancement and upbuilding of the interests of the Mississippi Baptist Convention. It has the honor of being styled the organ of the convention. As such, it is its duty and pleasure to do the bidding of the convention. This is and should be its steadfast aim and effort. How far we come short in the effort is left to others to judge. On one particular point religious papers differ widely in their policies. One view regards the editor responsible for every utterance in the paper. The other regards the paper a forum for liberty of expression by all of its constituency, however ignorant or leached, however poor or rich, however prominent or obscure. This latter policy is the one on which The Baptist Record is operated. It allows every Baptist in good standing to freely express in these columns his views on any question, whether doctrinal or practical. This policy gives great variety in both matter and expression, and is an ever judgment, most likely to bring out the full truth and to establish correct views on all questions discussed. With this view the gates are always wide open, inviting readers from every part of the state to enter the arena and cross swords, provided the spirit is good and no disrespectful personalities indulged in. We hold that the full-truthed truth is more nearly reached by turning on all the light available. Scarcely a week passes that we do not receive letters suggesting that it would have been better in certain cases for us to

THE BAPTIST RECORD.

September 26, 1907.

take a different course. Some of these suggestions we would have taken, but they are always too late to be of any practical help. Others we could not take because we believe our course was wiser than the one suggested.

One brother beloved seems in our issue of the 12th, to accuse us of partiality. True we did not point out to our readers that a certain brother, who is a Baptist preacher in good standing, and pastor of one of the best churches in our state, was advocating erroneous views. Several reasons might be assigned for our not doing so. One is that we were not sure that the brother was unscriptural in his contention. Another is that we know there are brethren who are as capable as we are and are willing to share with us the burden and pleasure of getting erring ones right again; and our columns are always open to them in their efforts to set others right. It is our honest effort to treat all of our brethren impartially.

The Record stands for what it understands to be the Scripture teaching on predestination, foreordination, election and God's sovereignty; and, so far as it knows, it is in harmony with regular Baptists generally on these questions. It does not, however, see any wreck ahead on account of what the brethren are saying on these great topics.

The Layman and Evangelization.

In the first of this series of editorials, we tried to show how the master himself, during his years of layman life gave to the world a perfect type to be followed by his laymen disciples. In succeeding editorials other phases of the layman responsibilities and privileges were set forth. In this it is intended to show that to be like Christ is to be like Him in sacrifice and service.

It is not to be expected that we should reach a state of perfection in this life, but there is one thing sure, that we shall never attain to a state higher than the ideal which we keep before us, and which we make our model toward which we strive to reach.

A call into a new life with Christ Jesus is a call into high and noble privileges to be won through sacrifice and service. "Whosoever would be great among you, let him be your minister and whosoever would be chief among you let him be your servant; even as the son of man came, not to be ministered unto, but to minister, and to give his life a ransom for many." A redeemed soul, fully instructed as to his duty, is just as naturally a missionary, as is the embryo in the acorn a true part and offspring of the great oak that produced it. But, how is it that all the redeemed are not aglow with the spirit of love that means sacrifice and service. It must be remembered that there are three classes of Christians. To the first class belong a host of good people who have passed the experience of a conscious acceptance of Christ, but have not had that deeper experience of their acceptance with Christ. If this class be induced to do anything it is done in a mere perfunctory way and is void of that deep sense of joy experienced by the higher type of Christian.

There is another class thoroughly aware of their acceptance with Christ, but who have not, by intelligent teaching, been awakened to a clear conscientiousness of their privilege and duty. These are capable people and only need development which will come to pass, if the laymen's movement meets the expectations of those behind it.

There is a third class to which belong those who are "filled with the fruits of righteousness which are by Jesus Christ, unto the glory and praise of God." Upon these it devolves to teach the "new and living way," and to train them in the Master's service, for these are not only conscious of their acceptance with Jesus, but by zeal and circumstance have become "meet for the Master's use." We believe that there are a few of this last class in every church, and that through them it is possible to bring to realization the glorious day when all of Christ's disciples will awake to the magnitude of their responsibilities and so hasten the day when "an angel shall come down from heaven having the key of the bottomless pit and a great chain in his hand, and when he shall lay hold on the dragon, that old serpent which is the devil, and satan, and shall bind him a thousand years." Brethren, this a gigantic movement of which it should be accounted a great privilege to be a part and parcel. Amen!

Three Good Books.

Reading is a potent factor in the sum total of life's activities. One has well said, that "All we read becomes a part of us." If so, how careful ought we to be in selecting our reading matter. Even in Solomon's day it was said, "of making many books there is no end." This statement is an hundred times more true today. The world is flooded with literature. The mails are burdened with it. And our book shelves and tables groan under its weight. It is safe to say, that not one-tenth of the books written with an honest religious purpose are helpful to a Christian to any large degree. So when a book distinctly practical and valuable appears, it should be sought and read with eagerness. There are a few such books, and among them stands "The B. Y. P. U. Manual" by our own Mr. L. P. Leavell, and published by the Sunday School Board of the Southern Baptist Convention. It is just from the press, and The Baptist Record is sending it out post-paid for 50 cents. In this little book of 160 pages is set forth the B. Y. P. U. movement in the strongest, clearest manner we have yet seen. We would emphasize the sensible, practical way in which the author treats the whole question. We do not hesitate to assert it as our judgment that all Christians of whatever age would be much helped by a study of this book.

The other two books are "The Young Christian and His Bible" and "The Young Christian and his Life." A more helpful trio of small books could scarcely be found anywhere. We would modestly suggest that every pastor in the state bring the attention of his congregation to this golden trio. Fifty cents sent to The Baptist Record will put any one of these in your postoffice.

The church at Independence, La., has a young Italian brother in its membership whom it has licensed to preach. During the recent meeting there the church raised money enough to cover his expenses in Mississippi College for next session and he will go.

A writer for the columns of The Journal and Messenger, who is very much interested in "The Layman's Movement," suggests the propriety of publishing a monthly paper for the dissemination of special information on this new movement. He thinks the denominational papers inadequate to the demands

September 26, 1907.

THE BAPTIST RECORD.

of the movement. The Journal and Messenger very pertinently remarks appropose of this suggestion.

"Our brother would have the proposed bulletin circulated among those who do not take, or read, the religious weeklies. Did he ever try to reach those people? Does he know who they are, or what are their habits? Or how much interest they have in the things of the kingdom? Has he thought of who is going to pay the expense of printing and circulating the proposed periodical? The mere printing would be a small matter; the question is, how is the publication to reach those who do not now read any other paper? That's the question to be answered."

If our people would read, God would do wonders through them.

The Sunday school rally in the First Baptist Church of Jackson, will occur next Sunday. All are cordially invited to attend.

"We are well educated if we have the mind of Christ and the wisdom of God, no matter if we live in a dungeon or in darkest Africa."—Hansen Soldiers' Home, California.

W. H. Patton, moderator of the Chickasaw Association, has sent out to the constituency of that body a well-prepared circular letter (No. 7), which is full of information and cannot fail to accomplish good.

The pastor, assisted by Rev. J. P. Harrington, has just closed a fine meeting at Independence, La. There were 25 additions to the church and a general upbuilding.

Rev. E. J. Hill, of Philadelphia, had done a hard summer's work among the churches. The Lord blessed his work with 67 accessions. It is very gratifying when one can see immediate fruits of his labor. The Lord has done great things in Zion during the last three months.

Rev. J. R. Taylor has within the last twelve or fifteen months baptized into his three churches 45, 38 and 25, respectively, aggregating 108. He has done his own preaching and the Lord has greatly blessed him.

Rev. J. W. Lee, of Batesville, is holding a series of special services for the Pickens Baptist Church, with Pastor H. Haywood. The great doctrines of grace are being presented in a clear, concise and powerful manner, and much interest is being manifested.

Rev. D. C. Rawles has recently organized a church at Russell's, in Perry county, with 15 members. He protracted his meeting there and there were 21 others added, making a total membership of 36. They will build a good house at once.

The recent meeting at Maben, Miss., where Pastor J. L. Phelps was assisted by S. E. Tull, of Greenwood, Miss., there were 29 additions to the church. The pastor was given a unanimous call to the church for all future time, and Bro. Tull was invited to conduct their meeting again next year.

Sister McComb, the mother of Rev. W. A. McComb and Dr. H. H. McComb, passed from the church militant to the church triumphant ten days ago. Two weeks before the mother's death, these two strong men

were called upon to follow the remains of their only sister, Mrs. Sadie J. Baylis, to their last resting place. May God's grace sustain in this doubly dark hour.

Pastor Yarborough, of the First Church, Jackson, has within the last few months received several invitations to other fields of labor beyond the borders of our state, but, to the gratification of his present flock, he again decides to remain with the First Church, though from a financial point of view these invitations have been quite flattering. Money is not always the prime factor in a preacher's decisions.

This week is the opening week at both Blue Mountain and Hillman Colleges. Last week the Southeast Mississippi College, Hattiesburg, had a fine opening. Next week Mississippi College will open (October 2). From present indications it is reasonably safe to predict the matriculation of 500 students during the incoming session. The new dormitory will be ready for occupancy. The opportunities of the present generation are great and we note with gratification that large numbers are availing themselves of these advantages.

We note that quite a number of secular papers are making war upon snuff. We agree most heartily with them in all they say. The snuff-using habit is certainly filthy, unhealthful and expensive. It indicates a sad lack of culture, refinement and self-denial. Every argument, however, which these papers have adduced against this habit can be used against the use of tobacco in any form. The habit is essentially filthy, expensive, injurious to most users and offensive to many thousands who do not use it. It is a sound principle in moral philosophy that no personal gratification should be indulged in when such indulgence would infringe upon the rights of others. It is one's moral right not to be smoked to sickness by another purely and solely for the personal gratification of the other. Let us be gentlemen and gentle women, abstaining from all filthiness of the flesh.

One minister, in speaking of another, recently said: "He is a coming man." "How old is he?" was asked. "Forty-two years old," was the reply. Then said the other: "He is surely a long time coming." Napoleon Bonaparte had come before he was thirty years of age. The leader of the Democratic party of the United States in 1896 was only thirty-six years old. The present Governor of Kentucky and the Governor of Missouri took their high offices before they were thirty-five years old. The president of Harvard University came to his important position when he was only thirty-five years of age. The pastor elect of Pembroke Chapel, London, the successor of the distinguished preacher, Rev. Charles F. Aked, who is now pastor of Fifth Avenue Baptist Church, New York, is only twenty-six years old. Rev. R. J. Campbell was only thirty-six years old when he was called to the pastorate of City Temple, London, as the successor of the world-renowned Dr. Joseph Parker. Many a young man with fine native ability, excellent college and theological training, has been lost to the church by his light being put out in the thickets, where very few would see it. More than one graduate of our best colleges and universities have been kept chained to conditions that gnawed at their vitals until they died to the church of

a broken spirit. A good publisher will save a book, while a poor one will keep it hid forever. Dr. W. N. Clarke published his great book, "An Outline of Christian Theology," thirty years ago; but it never came to public notice till twenty years after, when a new publisher was secured.—Advocate.

The church at Martin, Tenn., has lately ordained Rev. Albert Gardner to the work of the gospel ministry. He is said to be a splendid young man.

A Neglected Grave.—A Duty.

During a recent visit to the home of my boyhood, in the eastern edge of Covington county, I visited the spot where sleeps one of the pioneer Baptist preachers in Southeast Mississippi. On a high hill, overlooking the valley of Leaf River, in a wild, neglected spot, overgrown by forest trees and wild vines, and almost inaccessible by reason of deep gullies and fallen timber are the graves of Norvell Robertson, Sr., and his wife. A few other dead are buried there, but none of the graves are marked and in a short time all traces of them will have disappeared.

Robertson was a Virginian, and though only a boy in years, he did a man's duty in the Revolutionary War, being one of Gen. Washington's personal followers.

After residing for a time in Georgia, he came to Mississippi Territory and began preaching a crucified and risen Savior, riding long and weary miles to carry the good news to lost men and women. His preaching was not in vain. Providence and Tallahala churches, in Perry county, and Leaf River church, in Covington county, and perhaps others were organized as the direct result of his labors. Besides, he preached at many points in other counties. He was the father of Norvell Robertson, who is the author of "Hand Book of Theology" and was pastor of Bethany church so long. He died in 1855, upward of ninety years of age, having been a cripple for many years.

His wife preceded him to the glory land a dozen years or more. Her name was Sarah Powell, and she was sister to that Powell, who, wedding an Indian bride, became the father of Oseola, the noted Seminole warrior, whose capture and imprisonment by the United States authorities is one of the stains on the nation's record.

But the object of this letter is to call attention to the neglected grave. It would be the handsome and the proper thing for the Baptists of Southeast Mississippi and especially the brethren of the churches named to erect a stone to mark this grave while some is yet living who can point it out. It will soon be too late.

While Baptists more than any other people perhaps realize that salvation is wholly of grace, they hail with joy the "beautiful fact" of the evangel of reconciliation, and are not wanting in respect to the memory of the messenger who brought the glorious message.

W. P. CHAMBERS.

Hattiesburg, Miss.

Six Weeks Work in Revivals.

My revival meetings on the second Sunday in July at Williamsburg with Brother J. E. Cranford to assist. The preaching was clear and pointed. Brother Cranford, a young man of great promise, I looked for him a bright future in the Master's work. Our meeting at Williamsburg was good. There were three additions by letter. The church was revived and set on a high plain.

Lebanon—My next meeting was at Lebanon, five miles east of Seminary. Brother A. V. Bryant assisted the pastor in this meeting. There were no additions to the church, but the church was revived and much good was done. There have been two additions, one by letter and one by baptism, since the meeting.

Station Creek—Following the meeting at Lebanon the pastor went on the second Sunday in August to Station Creek church to assist Pastor Tullos in a meeting at that place. The meeting closed Thursday. Five additions were made by letter. Church revived.

Lebanon River—Brother G. E. Welch assisted the pastor in this meeting. His preaching was clear and forceful. Thirteen by baptism, four by letter and restoration. The river is one of our old churches, having been organized in 1828. She has always been for sound doctrine and church discipline. She has very great possibilities. At this time she will be developed in the future.

Olive, Jones County.—On the fourth Sunday in August the pastor began a series of meetings at this church. We were assisted by Brother Sansing's failing health with us. (Brother Sansing was hindered by the sickness of his sister). The meetings went on however, the pastor preaching twice Sunday and three times a day for the next five days, with the exception that Brother Nix, a lieutenant from a neighboring church, I have never seen the people work better than they did in this meeting. The Lord was very graciously with us. Twenty by baptism and four by letter and restoration.

Willow Grove School House.—On the first Sunday in September after preaching at Lebanon I went to this school house and preached. I found that the people had prepared for a few days meeting and we had the Lord with us in power. The next day the preaching, the Holy Spirit led us in convicting sinners. Fourteen were baptized on a profession of faith into the fellowship of Leaf River and Lebanon churches. We arranged to meet on the first Sunday in October to organize a church. There will be about forty-five or fifty in the organization.

When I review the work that the Lord has permitted me to do this year it fills my heart with joy and a desire to do more for him who loved me and gave himself for me.

Fraternally,
J. W. Steen.

Seminary, Miss.

Some Meetings.

On Saturday before the 4th Sunday in August I began my meeting at New Hope church in Covington county. Rev. A. L. Bryant of Hattiesburg came to me one night and preached the gospel with great power for five days. The Holy Spirit was with us from the beginning in convicting and converting power. The visible results.

The church was greatly revived, 25 additions, 22 for baptism.

On to Rocky Creek in Green county. The first Sunday in September I began my meeting. Rev. D. W. Moulder of Lorena, Miss., came to me Sunday night and did the preaching for five days, except one sermon. The Lord was with us in great power. Results 35 additions, 28 by baptism, and out of this number only 6 of them were ladies. I never saw a greater revival among men. At one service ten men joined all the way from 16 up to 72 years of age. I never witnessed anything like that before and the meeting closed with a great interest. I have baptized 97 in my work this year.

R. J. O'Bryant.

Sumrall, Miss.

Monticello.

My meeting at Monticello began on the 4th Sunday in August and continued five days. Brother Anding of Summit did the preaching and it was soul-touching and soul-winning. Eight were added to the church, 4 for baptism and 4 by letter, and Christians were very much built up.

I believe it was unanimously conceded by the people that this was the best meeting Monticello has enjoyed for many years.

John P. Hemby.

Youngers Creek.

Just closed a good meeting at Youngers Creek church near Elizabethtown, Ky. Bro. N. R. Stone did most of the preaching and Brother Lovelace lead the singing. We had 18 by professions and 10 additions.

Our mission collections for the year have increased from \$80 to over \$200.

There is joy in the service of the Master. May God bless the Record.

Sincerely,

T. L. Holcomb.

Louisville, Ky.

Resolutions.

Whereas, Our beloved pastor, Rev. L. D. Posey has tendered his resignation as pastor of the church at Society Hill, Jeff Davis county; therefore be it

Resolved, first, That we accept his resignation with regret.

Second, That in the seven years that he has served the church he has been a faithful and efficient pastor and earnest, consecrated worker, working for the upbuilding of the cause of Christ, and for the uplifting of the community.

Third, That we pray God's blessings upon him and his labors wherever God in his providence may lead him.

Fourth, That these resolutions be spread on the minutes of the church and a copy be sent to the Baptist Record for publication.

E. Hanlan,

Z. T. Daughdrill,
Committee.

Adopted by the church in conference at Society Hill, September 7, 1907.

Magnolia.

The Baptist church in Magnolia began a meeting August 18th which continued two weeks. Evangelist T. T. Martin did the preaching, assisted by Brother Harshbarger, a gospel singer.

There were thirty-three accessions, twenty five by baptism and eight by letter. This

makes the second meeting Brother Martin has held for us in the last three years.

Some things can be truthfully said of him as an evangelist.

1. He makes plain the plan of salvation through faith in Christ, as opposed to all idea of salvation by works or human merit.

When some men preach you may understand the Bible way of salvation. When Martin preaches you can't help understanding how sinners are saved. He is forceful and seemingly inexhaustible in his illustrations.

2. Unlike some evangelists he does not, in his preaching, leave out a part of the commission. He declares the whole counsel of God. Yet he does this in such a kind, manly way, that no offense need be given.

3. In his strength and faithfulness as a preacher he not only leads many to Christ, but he also builds up believers in the faith and leaves the church and pastor stronger for the work committed to their hands.

Truly,

J. E. Thigpen.

My Summer's Work.

My meetings are as follows: At Bethel 9 days meeting, 12 baptized. At College Hill, 2 baptized, one by letter.

I am pastor of these two churches and proud to say that both have been greatly revived and promise to do more for the cause. I assisted Brother S. M. Cole in his meeting at Montevista church, doing half the preaching. Results, 10 baptized, some six or seven by letter.

I was also invited to Bently church to hold a meeting for them, their pastor being sick. This was the greatest revival of my ministerial life; the meeting was only continued 7 days and the number of conversions are not known. There were 29 for baptism and 5 by letter. The Holy Spirit's power was manifest from the first service and experiences of grace given by those that joined showed that souls were saved at each service.

T. N. MOODY.

To Pastors.

Will the pastors in those associations that met before the minutes of the convention could be sent out, please consent to let me send them a package of the minutes to distribute among their churches. If you will, brethren, drop me a postal card, naming your post office, and I will take pleasure in supplying you.

Yours truly,

John P. Hemby.

Fine Meeting.

The Carrollton meeting closed last night. Church revived. Large crowds. 42 additions. Brother Wheeler, my singer, goes to Clinton to take charge of laundry. He is a true man of God and one of the best singers and the most congenial companion I have ever known. He will run the laundry during school months and work in meetings in the summer. Gregory is a fine pastor and has some of the saints of the earth in Carrollton. I go to Hattiesburg.

E. D. Solomon.

Maben.

We have just closed a fine meeting at Maben, in which 20 were added to the church.

We had Brother S. E. Tull of Greenwood to our assistance, a noble spirit he is, strong and forceful in preaching the gospel.

J. L. Phelps.

September, 18, 1907.

Sanctification.

(This is the reproduction, as nearly as he could make it, of a sermon preached by Rev. H. W. Rockett before the Oxford Association, and requested to be written and published.)

And the very God of peace sanctify you wholly, etc.—I Thess. 5:23.

Sanctification is the subject I have chosen for our consideration this morning. Probably you have already divined that from the Scripture readings and the text. The word means to set apart and to purify. The latter meaning is included in the first, they both mean to separate; the first from something external, and the latter from something internal—sin. It is used in the first sense when God sanctified the Seventh day; when he sanctified the first born, both of man and beast; and when the tabernacle was sanctified. When Moses sanctified Mount Sinai he set bounds about it to keep the people apart from it; and when he sanctified Aaron and his sons, he separated them, officially, from the other people, unto religious services. When Christ sanctified himself (John 17:19) he was setting himself apart unto death, for his disciples sake. In none of these cases were the sanctified made, inwardly, different from what they were before, neither day, nor mount, nor priest, nor Christ. All were the same as before. In some places in the New Testament the word suggests imputed sanctification. A thing is sanctified because of its connection with something else; the gold is sanctified by the temple; the gift is sanctified by the altar; the unbelieving husband is sanctified by the wife—"a sanctity of external connection and privilege" only. Paul wrote to the Corinthians that Christ is "made unto us, wisdom, righteousness and sanctification and redemption." So then every believer is sanctified in this sense, through his connection with Christ as his Saviour. This is Salvation from the guilt of sin. Though believers are sanctified in this sense, they are not, in this life, sanctified in the sense of being free from the touch of sin. This also must come to them. If I were asked whether I am sanctified, I could say truly either "yes" or "no." I am no longer guilty, but I am not yet sinless. The word is used largely in the New Testament to denote sinlessness, purity. This is the ultimate aim of God in the Christian life. We are not only to be freed from the guilt of sin, but from its very defilement. When the angel foretold the birth of our Lord to Joseph, he said: "Thou shalt call his name Jesus, for he shall save his people from their sins." We are not saved in sin. Forever and forever, the sons that sins must suffer. Eternal sin is eternal suffering. But we are saved from sin: for then only can we be happy when we become sinless. Before proceeding further let us define Sanctification, if what I have already said has not made clear what it is. Let us take this definition, which I think is clear and concise: "The gracious work of the Holy Spirit whereby the believer is freed from sin and exalted to holiness of heart and life." We shall find a definition from Paul in his epistle to the Romans: "But now being free from (the dominion of) sin and become servants of God, ye have your

fruit unto holiness and eternal life." We may find Christ's in the "Sermon on the Mount": "Ye therefore shall be perfect, as your Heavenly Father is perfect." I do not believe this means that we shall be as perfect as God is—though this is true—but, that through kinship to him, we shall become assimilated to his character in the hereafter. These definitions are agreed upon, that the end of the Christian life is perfection in holiness. The environment in which we are to live hereafter, demands this kind of character. If we are to live in an atmosphere of holiness we must possess a holy life. The apostle Paul gives the Hebrews this admonition: "Follow after peace with all men, and holiness, without which, no man shall see the Lord." "If God cannot look upon sin," then we must become sinless before we come to live with him. How can we reach this attainment in heart and life, is the question which concerns you and me. The work of imparting this holy disposition to the believer is God's work. It is impossible to you and to me. "And the God of peace himself sanctify you wholly." This is the ground of it. Wherever the word holiness occurs in the New Testament it means sanctification, and whenever the word saint occurs, it means a sanctified one. But as yet, sanctification is not complete in the saint. It is not completed on this side of death. Sanctification is a growth. It begins in regeneration and lasts throughout life. In proof of this, I offer such Scriptures as these: "Being confident of this very thing, that he, who began a good work in you, will perfect it until the day of Jesus Christ." So the work goes on until Christ comes. "We, beholding the glory of the Lord, are transfigured into the same image, from glory to glory. Glory, when applied to God, means character, and so to the Christian. From one degree of character, then, to another, step by step, the believer is coming into full possession of the image of Christ. Gradually it comes about as in the growth of natural things. "First the blade, then the ear, then the full grain in the ear." There is no more a short, cut to Christian perfection, through spasmodic emotion, than there is from infancy to maturity in the natural world. "And which of you," asked our Lord, "by being anxious, can add one cubit to the measure of his life?" No one, we can truly answer, for growth comes "without observation," and not by fits and leaps. Sanctification is the work of God through the Holy Spirit. Paul wrote to the Thessalonians: "God chose you, from the beginning, to salvation, through sanctification of the Spirit, and belief of the truth." Here, he teaches us, that the Spirit is the agent, and faith is the means and the truth is the instrument, of sanctification. The Spirit works through the word to this end. "Sanctify them in the truth; thy word is truth" said our Lord in his intercessory prayer. So the Spirit brings spiritual intelligence to the sanctified. I would not have you think that the believer is wholly passive in this. On the other hand, there is a voluntary, conscious, activity on his part, in loving agreement with the Holy Spirit—in this work. We are told to "work out your salvation with fear (loving submission) and trembling, for it is God who works in you both to will and to work." Sanctification is not partial, as some may think, having reference to spirituality alone, but to the whole man—spirit, and soul, and body. "And may your spirit, and soul, and body be preserved blameless at the coming

of our Lord Jesus Christ," was Paul's commendation to the Thessalonians. Spirit and soul, I take to mean here, the upper and lower outlook of man's inner life. All sin shall be eliminated from our entire being. We shall be like Christ. He has become the head of a new race. He is a second Adam and all the members of this new race must conform to the type set in him, the predominant characteristic of which is holiness. Listen! "For whom he did foreknow he also did predestinate to be conformed to the image of His Son, that he might be the first born among many brethren." So then all the members of this new race shall conform to this high standard raised in the life of Christ. There is a decree of God behind it. At the last day, Christ's church shall be a spotless bride, without wrinkle or blemish. (Eph. 5:27) and what is said of her, may be said of the members, the living units of which she is composed. That will be glorious. An important question in this matter is: when will sanctification be completed in the believer? This is where a large number of Christians have made a mistake. I answer: in the resurrection, when the redeemed soul shall be united with a redeemed body. It cannot happen before death, because the last struggle must take place with death, and until death is conquered, there can be no victory. This "corruptible" has not put on "incorruption" and this "mortal," "immortality," yet. "The last enemy that shall be destroyed in death." Death stands between us and our final goal. "It doth not appear what we shall be; but we know that when he shall appear, we shall be like him." We shall not be complete until we become like Christ, and that will be at his coming. Again, we shall not be complete in character till our aspirations and longings are satisfied. The Psalmist tells us this will be on the other side of death when he says: "I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness." The devil brought sin into the world, and sin, death. Christ came to destroy the works of the devil, especially in the life of the believer. The work of redemption will never be finished in us until we are placed beyond the reach of death. "When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the word that is written, death is swallowed up in victory." I repeat that when the redeemed soul shall be united to a redeemed body, in the resurrection, and no longer subject to death, then, and not until then, will our sanctification be complete. Fanny Crosby was well with Scripture bounds when she wrote: "There are depths of love that I cannot know, till I cross the narrow sea, there are heights of joy that I may not reach will I rest in peace with Thee." A catechism put forth by the "modern sanctified" people, contains some questions and answers like this: Question. What shall we say of a person who has been justified, but made no profession of sanctification before death? Answer. He was sanctified in death. Question. How do we know this? Answer. Because no justified person can be lost, and no unsanctified one can go to heaven. This is saying that all justified unsanctified persons shall be sanctified. I give them the hand of fellowship on this. Sanctification is secured to the believer in regeneration. "Every branch in me that beareth fruit, he cleanseth it that it may bear more fruit." I hold in my hand an acorn. There is an oak in the acorn. Potentially, the

Election Again.

I do not like to launch out into the deep when there are so many big fish swimming around, but I wish to say a few words anent the doctrine of election which is now being discussed in The Record.

What is election? It is God's eternal purpose by which he graciously remunerates, sanctifies and saves sinners. I quote Church Record (Art. IX.), what sinners are thus saved? (Art. VI.), We believe that salvation is free to all who will accept the gospel. (Art. VIII.), We believe that repentance toward God and faith in the Lord Jesus Christ are the duties of every one who hears the gospel.

If this is true, does God enjoin a duty and then makes it impossible for some to discharge that duty?

Bro. Lowe quotes this, "No man can come to me except the Father which sent me draw him." (John vi: 44.)

Very true, but listen to these encouraging words from the same loving Savior, "And I, if I be lifted up, will draw all men unto me;" and . . . "Him that cometh to me I will in no wise cast out." (John vi: 37.)

Bro. Lowe also quotes Rom. ix: 16, "It is not of him that willeth nor of him that runneth, but God that sheweth mercy."

I believe this, and I rejoice to read that God is rich in mercy (Eph. ii: 4), and "God is rich unto all that call upon him. (Rom. x: 12.)

And this from Jesus' conversation with the woman at the well in Samaria, "Who-soever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him . . . shall be in him a well of water springing up unto everlasting life." (John iv: 13, 14.)

Now, to whom will this water be given? Let the word of God tell, "Ho, every one that thirsteth come ye to the water, etc. Isa. iv: 1, and . . . Let him that is athirst come, and whosoever will let him take the water of life freely." Rev. xxii: 17.)

Now, does God mock mankind with a false

hope, and does He really will the death of any?

Listen, the Lord is not slack concerning His promise. . . . but is long suffering to us and not willing that any should perish, but that all should come to repentance. II. Pet. iii: 9.)

Now, to whom do the Ind. Pros., "any and all" refer?

Compare Ezek. xxxiii: 11, "I have no pleasure in the death of the wicked, but that the wicked turn from his way and live," etc., and this, "who will have all men to be saved," etc. I. Tim., ii: 4.)

I believe in election, God's choosing, but how does God choose?

Let God's word tell. "God hath from the beginning chosen you to salvation through sanctification of the spirit and belief of the truth." (II. Thess., ii: 13.)

What is the great commission? "Go ye," etc. He that believeth and is baptized shall be saved. I do love the epistles of Paul, especially Romans viii, and ix., but I do not hang fire on these two chapters. I prefer to take in connection "all Scripture," because it is said to be "profitable." Besides you know that Peter says that Paul writes some things that are hard to be understood. Yes, I believe in election, but one is not apt to be elected, "Cep'in' he's er candidate."

But—God bless Brother Lowe and also Bro. Wesson.

I pray that their zeal may never, never lessen; And that their paths may point in the right direction; And both may make sure of their final election.

Yours for the truth,
JOEL D. RICE.

Cascilla, Miss.

NOTICE.

Those who purpose to attend the Yalobusha Association will please take notice that the association will meet Oct. 9th, instead of the 16th, as a former notice stated.

If you desire conveyances from Grenada

or Carrollton please notify
B. G. HAMAN, Pastor.
Jefferson, Miss S. J. BECK, C. C.

Last Thursday evening at 7:30 o'clock at the home of the bride's father, Maj. G. W. Garrett, the Rev. C. L. Neal, of Defuniac Springs, Fla., and Miss Hallie B. Garrett, M. D., of this city, were happily united in marriage by the writer. This couple have recently been appointed by the Foreign Mission Board of Richmond, Va., as missionaries, and will go December 1st to Leon, Mexico, their chosen field of labor. Dr. Hallie Garrett is a graduate of the University at Jackson, Tenn., and of a medical college in Baltimore. She is well equipped, a hard worker and a devoted Christian. We shall miss her very much, but we feel highly honored that God has called one of our number to the foreign field. They carry with them our best wishes and prayers.

W. H. RYALS, Pastor.
Corinth, Miss., September 22, 1907.

Griffith Memorial.

This new church is growing rapidly. Dr. W. T. Lowrey preached last Sunday and took a collection for the new pews, which are about the nicest seats in the city. Of the church Dr. Lowrey said, "I predict that in the near future this will be one of the strong churches of the state." The church is in the midst of a revival meeting. The pastor is doing the preaching this week, giving a series of sermons on the subjects, "Death, the judgment," (Heb. ix: 2, 7), "The Devil, His Reality, Personality and Powers (I. Pet. v: 8), "Hell and Its Woes (Ps. ix: 17), "The Final Judgment, (II. Cor., x: 10), "The Wail of a Lost Soul" (Luke, xiii: 28), "Doom and Torments of the Unbeliever" (Luke xvi: 23). He will be joined next week by Rev. Jno. A. Held, of Natchez. Mr. Justin Aswalt is leading the singing. Six have joined to date. Let us all pray the Lord to give this church a great meeting. Griffith Memorial is the only church in the city that has a young men's prayer meeting.

J. W. PATTON

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W. F. SMITH, Proprietor.

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J. W. PATTON MUSIC HOUSE,
JACKSON, MISSISSIPPI.
W. F. SMITH, PROP.

lived here all their lives say this is the greatest meeting ever held in Carrollton.

Brother Solomon's coming to us was a great blessing. God's blessings be upon him and follow him wherever he goes. We praise God from whom all blessings flow.
L. F. Gregory.

Prof. Franklin F. Riley says: "I write this brief note to request you to urge as many of your readers as can conveniently do so to visit the Jamestown Exposition. This great Exposition has not received justice from the hands of some newspaper correspondents. I have just returned home after a stay of several days at the Exposition where it was my pleasure to serve as chairman of the Jury of Awards in the group of history and Historic Art, which appointment I received from Dr. Albert Shaw, editor of the Review of Reviews, who is president of the Jury. I do not hesitate to say that the historical exhibits are the best that have ever been collected for any exposition on this continent. The jurors that passed upon the excellence of the various other exhibits were also unanimous in their praise of this great Exposition. The attendance is steadily increasing since the completion of all the buildings and the installation of all the exhibits. Southern people should certainly take much pride in the success of this great undertaking."

News in the Circle.

Martin Ball.

Pastor Gordon Barrett leaves Texas to accept the care of the church at Lexington, Okla.

The church at Milan, Mo., has called Rev. G. E. Barham. He will enter the work October 1.

Pastor E. M. Bell has resigned the North Fort Worth church. It is not known where he will locate.

Rev. W. K. Penrod, Cleburne, Texas, assisted in a meeting at Middleton, Texas, in which there were 30 additions.

Pastor J. F. Kemper, Carthage, Mo., resigned the pastorate of that church. It is not known what he will do.

Rev. L. M. Proctor, Kansas City, has been called to the First church, Webb City, Mo. He accepts and moves at once to the field.

It is stated that the receipts of the Home Board of Atlanta, Ga., are 50 per cent. beyond what they were this time last year.

Rev. Myron W. Haynes, Seattle, Wash., has been called to Delmar Avenue church, St. Louis. A strong man comes to a great field.

Evangelist Otto Bamber goes at once to the Moody Bible School to spend four or five months in Bible study preparing for his great work.

Rev. Geo. R. Varney accepts the care of the church at Baker City, Oregon. He has been for some time secretary of Missions in New Mexico.

Rev. I. P. Langley has resigned at Vevay, Ind., to enter the pastorate at Marshfield,

Mo. Brother Langley is a successful gospel preacher.

Evangelist Sid Williams, who has been suffering for sometime from rheumatism, is able to resume his work and will enter a meeting at Lufkin, Texas.

The revival spirit is abroad in the land. Great meetings are being held everywhere. Pastors and churches are happy. It is time to praise the Lord.

The Word and Way says that a list of 100 new cash subscribers were received last week from one church. Let some one tickle the Record that way.

Rev. J. S. Yarborough, Ozark, Ala., who is 72 years old, accepts the pressing call to the First church, Clayton, Ala. That sounds right.

Rev. T. F. Galloway leaves the church at Saulsbury, N. C., and enters the work at Orlando, Fla. He is a strong man and will accomplish great good anywhere.

Evangelist Solomon has just closed a splendid meeting at Carrollton. 42 added to the church. It was the best meeting that yond what they were this time last year.

Dr. A. J. Barton, Waco, Texas, recently assisted in a meeting at Hubbard City, Texas. There were 75 additions to the church. The pastor, Rev. J. E. Johnson, and his church are happy.

Rev. R. J. Wood, Dickson, Tenn., has resigned to accept the urgent call to Reagan, Texas. Bro. Wood has accomplished great things at Dickson. Every one regrets that he will leave Tennessee.

This scribe is with Rev. C. T. Kineanon this week in a glorious meeting—many sinners are seeking the Lord at the last service; very happily professed faith in Jesus. The meeting goes on.

A law stands on the statute books of Texas permitting "Sisters of Charity" to ride on any train in the state free of charge. The attorney general of the state has recently given a decision supporting this law.

Rev. Harvey Beauchamp, one of the field secretaries of the Sunday School Board, has been called to the secretaryship of Missions in New Mexico. He is doing great good in his present position.

Rev. J. W. Mount, who has served as missionary of the American Baptist Home Mission society for a number of years, in Oregon, has accepted a call to Pulaski, Tenn. He is a native Tennessean.

Rev. G. W. Hatcher, Carrollton, Mo., is having much trouble with his throat. He will change climates to effect a recovery if possible. Everybody loves him, who knows him.

Will the brethren kindly send postal card announcements of meetings, ordinations, resignations, calls and other news to Martin Ball, Winona, Miss? Some have done this, others have not. Give us the news on your field.

contains all that will ever be in the oak is only the fully developed was a babe once. I am now a man. man possesses nothing that was not in . . . The man is only the babe full . . . As the oak is in the acorn, and the . . . in the babe, so is sanctification in . . . and those who make them . . . of their Scripture settings. There is . . . in sanctification that was not in . . . It is regeneration full grown. . . . This assertion: Every believer shall . . . If the scriptures will support . . . this it will be a ground of consolation . . . courage to us. Then to the proof: . . . Who-soever believeth that Jesus is the . . . of God, "Whatsoever is . . . of God overcometh the world." In . . . statements is assurance of victory to . . . the struggle with evil in the world. . . . the process through which God . . . the believer and fitting him for . . . and higher life. Before closing I . . . offer another reason for completing . . . on the other side of death! . . . unless person die? I answer no. If . . . person cannot die, then we cannot . . . sinless on this side of death. If a . . . person can die, then there is no safety . . . against death, not for the Crea- . . . himself. But you may say: Christ . . . and he was sinless. True, but the . . . of Christ was not from physical limi- . . . as mine shall be, and yours. There . . . inherent necessity for Christ's death. . . . "I lay down my life that I may . . . again. No man taketh it from me, . . . I lay it down of myself. I have power . . . down, and I have power to take it . . . again. This commandment I have re- . . . of my father." That cannot be said of . . . me. Death had no power over him. . . . shall be no death in heaven, because . . . shall be no sin there. Sanctification . . . a work of God, began in regeneration . . . carried on in the Holy Spirit through . . . life, reaching perfection in holiness in . . . resurrection; and it is the certain heri- . . . of every believer in Jesus Christ.

Carrollton Meeting.

As the first of this month, September, we . . . a meeting in N. Carrollton with our . . . running eleven days, and then mov- . . . to our church in old town and con- . . . until the 17th with unabated inter- . . . We received in all 42, of this number . . . received for baptism, 6 of these . . . to be baptized. We had Brother E. . . . Solomon and his singer to our help and . . . efficient help. Brother Solomon and . . . school mates and members of the . . . baking and housekeeping party. . . . in college he rang bells, made fires . . . swept floors with great earnestness and . . . care, but this earnestness has been more . . . redoubled in preaching the gospel and . . . many lost souls.

Brother Solomon's preaching is simple but . . . He is fearless but gentle. His . . . gives understanding and his ear- . . . enthusiasm. We brought high pres- . . . methods to bear in this meeting. The . . . Solomon preached the pure, simple gos- . . . second, earnest prayer was made to . . . the lost; third, whenever a request . . . for a personal interview it was grant- . . . fourth, opportunities came and op- . . . were made for personal work . . . it was done. No excitement created, . . . the gospel presented. Many who have

BAPTIST BOOK CONCERN—Inc.—LOUISVILLE, KY.

Deaths.

The Death of Mrs. W. M. Whittington of Greenwood.

The recent death of Sister Lena McGehee Whittington, wife of Brother W. M. Whittington of Greenwood, Miss., which occurred on September 2nd, 1907, while on a visit to her mother in Amite county, took out of the world a rare and beautiful young Christian woman only twenty-two years of age. Her life was short in years, but she fulfilled a rich and full mission in the world. Her life, which was only emphasized by her early death, afforded a most precious illustration to all people who knew her of the true value of a life endowed with great powers surrendered and dedicated to the service of Jesus Christ. The world pictures and associates our young women with care personal charms with rank and leadership in modern society. No doubt that in these things Mrs. Whittington could have had, but the nobility of her character easily proved that the real beauty and glory of a Christian young womanhood was attained apart and disassociated from the fads and notions of society. With the very charms that the world of society adores and covets, she taught the world the lesson that God wanted them consecrated to the highest and holiest uses in Christian living.

Raised in a country home, the only daughter of Mr. and Mrs. W. M. McGehee of Amite county, her childhood was simple and innocent, and her mind was free from the poison of evil association and untempting social ambitions. At the age of 13 she gave her heart to the Saviour for salvation and service to Him for service. She entered Blue Mountain Female College very early and was the favorite of teachers and students. Graduating with high honors, she was a well-recognized favorite of both teachers and students. In her girlhood she attained a high rank of literary and musical education. In keeping with her splendid grasp of the mission and purpose of life, shortly after her graduation from college, she assumed the responsibility of wife and mistress of a home. She married the Hon. W. M. Whittington of Greenwood, Miss., a man of distinguished success in the profession of law, and a less young Christian layman whose name is now so frequently found on the programs of our religious assemblies. Their home appeared to all who partook of its generous hospitality to approach the ideal of culture and happiness. Until her death, she was a teacher in the Sunday school and always took an active part in all the work of her church. I have been a pastor for some years, but it was never been my sad lot to

part with one of my congregation with an experience of such personal loss, nor have I ever heard a more universal expression of sorrow than has been provoked by the going of Sister Whittington. It is inconceivable to try to associate death with a life so young and radiant and beautiful or in a home so innocent in happiness and crowned with such promise for the future. But with God her death is not a mystery. We know her life has not been in vain. God gave her to the world for a great purpose, and her mission is finished and her work completed. The message of her life is plain and easy to read.

She taught us wherein the true honor of life lies. It consists in being loved by all who know us. To be loved because of what we are. Why the bitter tears of a father, and mother and brothers? Why the lonely grief of a strong young husband? Why is a pastor and his whole congregation sad? Why is a whole community hushed in reverence? Because she lived, and we all loved her. This is but the verdict and tribute that crowns in honor her modest unassuming, unselfish life.

She taught us the wisdom of the early giving of ourselves to God. No one expected her to die. She had every earthly promise of long and useful years. Her death was the setting of the sun when the day is but beginning in glorious splendor. If death can claim her then no one has the promise of tomorrow. God said again to the foolish world in her short life, "Be ye also ready."

Her life teaches us the glory of the Christian's hope of immortality. It is under the power of such a life that infidelity becomes speechless. Justice says that it is not fair that one so young and pure should be denied life while the wicked live and prosper, if this life is all. Love is a farce, purity a mockery, and innocence and goodness a travesty, if such a life does not paralyze every tongue of infidelity. At her death we when her spirit went home to God, infidelity were impelled to exclaim, "Let me die the death of the righteous and let my last end be like his." We thank God for hope in a world of death, but such lives shed the light of "Eternal Day" over the gloom of the grave. We know she yet lives.

"Shall we meet again? I have asked that dreadful question of the hills that look eternal, of the streams that flow on forever, of everlasting stars among whose fields of azure my raised spirit has walked in glory. All are dumb. But while I gaze upon thy face, I know that there is something in the love and light that mantles through its beauty that cannot perish. We shall meet again." And upon that page of our memory where is recorded the event of her death, we shall write;

OXIDINE.
A Chill Cure in Every Bottle.
Guaranteed under National Pure Drug Law.
Up there she sees and hears and knows
All she desired or wished below;
And all her powers find sweet employ,
In that eternal World of Joy.
Selsus E. Tuill
Greenwood, Miss.

OXIDINE.
A Chill Cure in Every Bottle.
Guaranteed under National Pure Drug Law.

Mrs. Nannie Hemby Wyatt.

The town and vicinity of Williamsburg, Miss., was shocked and grieved beyond measure when the news was spread abroad that on August 15 the death angel had gone into the home of Walter Wyatt and carried away his beautiful young wife. All who were reached by these sad tidings were almost dumb with awe; no tongue could speak the grief the heart bore and the realization that the angel of death always plucks the fairest flowers was never before brought so forcibly before them.

Nannie was married to Walter A. Wyatt in January 1907, thus uniting two of the most prominent families of Williamsburg, and no cloud crossed their pathway until she was stricken down with typhoid fever. She seemed to be recovering from this attack though, and much hope was entertained for her recovery, when suddenly the hand of death was reached out from that mysterious land, taking her in its grasp.

She was almost 24 years of age and had been a true Christian and a faithful, useful member of the Baptist church since the age of 16. She leaves a father and mother, Mr. and Mrs. N. W. Hemby and several brothers and sisters who reside in different parts of the state, to grieve for her.

The hearts are without number that go out to this grief-stricken young husband who looks so darkly into the future that must intervene ere he meets her in that other land. But I would point him to these meaning words: Earth has no sorrow that heaven cannot heal.

PASTOR.

CURE FOR LIQUOR and TOBACCO

The Kansas Anti-Liquor Society is mailing free a recipe for the cure of the liquor habit. It can be given secretly in food. Also one for the tobacco habit that can be given secretly. The only request they make is that you do not sell recipes, but give copies to friends. Add with stamp, Kansas Anti-Liquor Socy, 68 Gray Bldg., Kansas City, Mo.

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Resolved third, That we tender to his family our heartfelt sympathy and condolence in this sad bereavement.

Resolved fourth, That these solutions be spread upon our nute book, published in the

minutes of this association and in the Baptist Record, and that a copy thereof be presented to the family of our beloved brother.

J. H. PRYOR,
E. G. SHEPPEARD,
C. F. OGLESBY,

William L. Dickey.
Brother Dickey was born on March 29, 1841, died August 15, 1907. Over 22 years ago he was made a child of God and gave his life to the service of Christ; was baptized by Elder E. C. Schilling into the fellowship of Balochitto Baptist church. We will miss Brother Dickey's Godly walk and pious conversation, but our loss is his gain. He was the father of 9 children. He leaves a wife and seven children and a host of relatives and friends to mourn for him. May the Lord comfort them in this hour of their affliction.

J. E. LOWE.

MRS. C. A. BLACK,
CARRIE BAILEY,
MAXIE HATHORNE,
Committee.

Resolved first, That in the death of Brother Hicks the cause of Christ has lost a brave and noble leader and defender whose place will be hard to fill; his community a good and sympathetic neighbor; and his family a kind and indulgent husband and father.

Resolved second, That while we deeply mourn the death of our beloved brother, we bow in humble submission to the will of our Heavenly Father and are fully assured that our loss is Brother Hicks' eternal gain, and that to his redeemed spirit is bask in the smiles of his Lord and Master, for the upbuilding whose use in the earth he labored so earnestly for many long and weary years.

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In as much as God in His infinite love and wisdom has seen fit to take from our Orphans home and from the care of our Sunday school, Cora Johnson, and in as much as she had recently made known her faith in Christ, therefore, be it

Resolved, first, That the Orphanage has lost one of its brightest and most promising children. Second, That our Sunday school has lost its definite charge an inspiration to its work, and since Cora has been the means intensifying our interest, we hope to continue our work for the Orphanage;

Third, That to Brother Carter and the members of the home, we extend our deepest sympathies;

Fourth, That copies of these solutions be sent to the Gem and the Baptist Record and be read before our Sunday School.

MRS. C. A. BLACK,
CARRIE BAILEY,
MAXIE HATHORNE,
Committee.

Resolutions passed by the Zion association relative to the death of Rev. A. B. Hicks, former moderator of this association.

Whereas, Our Heavenly Father has seen proper to remove from by death our beloved brother, B. Hicks, and

Whereas, the voice of Brother Hicks will be heard no more, giving us as Christians to the charge of our duties, and warning sinners to flee from the wrath come to the outstretched arms of a crucified redeemer for salvation, therefore,

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Resolved fourth, That these solutions be spread upon our nute book, published in the

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Ayer's Hair Vigor was good, the best that was made. But Ayer's Hair Vigor, new improved formula, is better. It is the one great specific for falling hair. A new preparation in every way. Ask your druggist to show it to you, the new kind. Does not stain or change the color of the hair.

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I used the "SOUTHERN" WOOD FIBER PLASTER in my residence recently built at Clinton, Miss. I am delighted with it, and think the manufacturers have rightly called it "WONDERFUL."

(Signed)

JOHN L. JOHNSON.

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The Home.

Twixt Leaf and Sheaf Time.

In the brook songs that
went to stir
the hill-hearts with
the solitude
and May, with blossoms
million-hued
sing at the step
of life.

Over woods haunts dusk, where
the chorister
the noons with rippling
interlude,
and science broods, as sacred
and subdued
As the which wraps some moss-
grown sepulcher.

There is the hush the toil-worn
deems best.
The space between the
green and gold,
Of leaf and sheaf time when tired
Nature seems

Contented and still, to seek re-
pose and rest;
and washed with thoughts of
harvest manifold,
to dream, content, and yield
herself to dreams!

Richard Braunstein.

OXIDINE.
Chill Cure in Every Bottle.
Sold under National Pure Drug Law.

Do your best and go straight
ahead, Oscar Haywood.

To keep up a nice balance of
wear, and to come out
ahead each day, is good
economy. No man has any right
to wear himself out."—Kellogg.

OXIDINE.
Chill Cure in Every Bottle.
Sold under National Pure Drug Law.

Keep Your Face to the Sunlight.

There is an old man who has had
a great deal of trouble and many
losses and misfortunes; but he
stands out in life with a firm
determination to extract just as
much real enjoyment from it, as
he can get along, as possible—not
in dissipation, but in wholesome
recreation and fun. He has al-
ways tried to see the humorous
side of things, the bright side,
and the duty of happiness.

The result is, that, although
the man has had more than his
share of sorrow in his career, he
has developed the inestimable fac-
ulty of making the best of every
situation, and of always facing
the sun, and turning his back to
the shadows.

The life habit of cheerfulness
and optimism has brought out a
sweetness of character and poise
and serenity of mind which are
the envy of all who know him. Al-
though he has lost his property
and the most of his family and
possessions, yet he radiates sun-
shine and helpfulness wherever
he goes.

A man who can laugh outside

when he is crying inside, who
can smile when he feels bad, has
a great accomplishment. We all
love the one who believes the sun
shines when he can not see it.

A potted rose in a window will
turn its face away from the dark-
ness toward the light. Turn it
as often as you will, it always
turns away from the darkness,
and lifts its face upward toward
the sun. So we instinctively
shrink from cold, melancholy,
inky natures, and turn our faces
toward the bright, the cheerful
and the sunny. There is more
virtue in one sunbeam than in a
whole atmosphere of cloud and
gloom.

Your ability to carry your own
sunshine with you, your own lu-
bricant, your own light, so that,
no matter how heavy the load or
how dark the way, you will be
equal to the emergency, will
measure your ability to continue
and to achieve.—Success Maga-
zine.

Ware's Baby Powder For Bad Bowels in
Infants.
Perfectly Harmless, Soft and Soothing. Write Patton,
Warshaw Drug Co., Dallas, Texas, for Circular.

They Know Their Worth.

"One of the most vital results
of the presence of women in busi-
ness," says Anna Steese Richard-
son in the October Woman's
Home Companion, "is the fact
that the invasion of the business
world by an ever-increasing army
of inexperienced, untrained, half-
grown girls has lowered the
wages of men and withered ambi-
tion in many of them.

"Time was when America's
great merchants received their
commercial training behind the
counter. 'Clerking' was then
merely preparation for active
management or ownership. The
salesman was a human bundle of
commercial possibilities which he
could readily embrace in thou-
sands of cases.

"Today, with twice as many
saleswomen as salesmen in the
average small store, and three or
four times as many in large de-
partment stores, the male clerk
has lost prestige. He is tolerated,
not approved. The title of retail
salesman has become more or less
a reproach.

"While gathering the material
for these articles, I spent one
whole day with the superinten-
dent of a new department store
while he hired all sorts of help,
from drivers of delivery wagons
to buyers and floor managers. Be-
fore two hours had passed we
could 'spot' a would-be salesman
directly he stepped inside the
door. He approached the superin-
tendent with an air so uncon-
sciously pitiful that it baffles de-
scription. His walk, his carriage,
his tone, all said plainly: 'I
know I ought to be ashamed to
apply for this sort of work, but
I've got a family to support—
and anyway I ought to be worth

more to you than a raw, untrain-
ed girl.'

"But let the man enter who
could drive a horse, lay a carpet
or even polish stoves in the hard-
ware department, in fact do any
sort of work where he would not
come in competition with the line
of gun-chewing, pompadoured,
sixteen-year-old girls, and he
would radiate that wonderful air
of buoyancy, elasticity and hope
which marks the man who be-
lieves life still holds something
for him. He knew what his ser-
vices were worth, and he asked
for that amount. The agreement
with him was on a logical basis."

A Dog's Politeness.

The dog, a sharp little terrier,
was known by the name of Moo-
sie. The cat's name was Bruce.
Moose was taught by her mis-
tress to sit up and beg. Of course
there was nothing very clever in
that; many dogs can do that. But
the amusing part was this: Bruce
noticed that Moose sat up, with
the important result that she re-
ceived food for doing so, also
took to sitting up, and each day,
at table you might have seen the
funny spectacle of the dog and
cat sitting side by side, begging
for contributions! But funnier
still was to follow. One morning
the cat was given her usual morn-
ing meal in her own tin saucer.
Moose, seeing that Bruce had
food to dispose of, thought that,
by a little politeness, she might
induce the cat to share with her.
So she walked up close to Bruce
and deliberately sat up and beg-
ged of her! As you may guess
the cat did not take the slightest
notice, but coolly finished her
meal. Very likely Moose, find-
ing that politeness was of no
avail, would have tried to help
herself, had she not had a very
lively recollection of the fact
that Bruce had sharp claws. Af-
ter that Moose was often seen
to sit up and beg of Bruce when
the latter was having her food.—
Scottish American.

BETTER THAN SPANKING.

Spanking does not cure children of
bed wetting. If it did there would be
very few children that would do it.
There is a constitutional cause for this.
Mrs. M. Summers, Box 232, South Bend
Ind., will send her home treatment to
any mother. She asks no money. Write
her to-day if your children trouble you
in this way. Don't blame the child.
The chances are it can't help it.

WINTERSMITH'S
CHILL TONIC
STANDARD FOR 40 YEARS
HARVARD MEDICAL SCHOOL
PERMANENT CURE FOR CHILLS, FEVER

"SOUL SONGS."

The Great Hymn and Song Book for
Baptist Churches, Sunday Schools, etc.
Write THE SINGING EVANGELISTS'
MUSIC CO., Chattanooga, Tenn., or
Waco, Texas.

DR. W. B. THOMASON

Does a general practice in office only
Specialist.

Treats all Chronic, Nervous and
Skin Diseases with Electricity and
X-Rays.

Office, 4th floor Century Building,
Jackson, Mississippi.

CAN CANCER BE CURED? IT CAN.
We want every man and woman in the
United States to know what we are do-
ing.—We are curing Cancers, Tumors
and Chronic Sores without the use of
the knife or X-Ray, and are endorsed
by the Senate and Legislature of Vir-
ginia. We Guarantee Our Cures.

THE KELLAM HOSPITAL,
1615 West Main. RICHMOND, VA.

Chas. A. Barber, M. D.

SPECIALIST.

Treats All Diseases of the

EYE, EAR, NOSE and THROAT

Offices: CENTURY BUILDING.

JACKSON, MISS.

QUEEN & CRESCENT
ROUTE

Direct Line to the JAMESTOWN EXPOSITION NORFOLK, VA.

April 26th, to Nov. 30th, 1907, daily.
Tickets on sale April 19th to Nov. 30,
good for return Dec. 15th, 1907.
Following rates will apply from Jackson:
Season Tickets \$40.45
Sixty day tickets 30.25
Fifteen day " 27.25
Coach excursion tickets 10
days " 20.50

For full information as to sleeping car
reservations, call on W. E. PLEASANT.

\$500,000 Boxes Sold Annually.

Are you suffering from Bright's
Disease, Backache, Weak Kidneys,
Bladder or any diseases dependent upon
these organs? If so, send 50c to South-
ern Chemical Co., Houston, Texas, for
a box of Moxine Kidney Tablets. A
box a cure.

LEARN A High Grade Profession.
Fitting Glasses pays \$50.
\$100 weekly, easily and quick-
ly learned at home. Write for
booklet. Southern Optical College.
Dallas, Texas.

Dr. Julius Crisler, JACKSON, MISS.

Gives Special Attention to Surgery
and Diseases Peculiar to Women.

OFFICE—

DRS. HARRISON AND CRISLER,

—218 West Capitol Street.

LIQUOR MEN SEE "HAND- WRITING ON THE WALL."

Champion of Fair Play and Wine
and Spirit Gazette Add Two
More Strenuous Warnings to
the Nation-wide Alarm Signals
of the Whisky Press.

Leading Liquor Editor Frankly
Admits the Notorious Evils
Which Breed in Every
Saloon.

"It is an unfortunate circum-
stance that most wine rooms, par-
lors or whatever else these places
of saloons where women assemble
may be called, are nothing but
assignment retreats and covers
for social evil. They are not fam-
ily resorts and it is a misnomer to
call them such—Beverages, official
organ of the National Liquor
League of America in leading edi-
torial Friday, September 5,
1907."

It is impossible to list and note
all the wild alarm signals of the
liquor trade press in these days
of rapid prohibition progress and
liquor business disintegration.
Two of the most significant of
these utterances during the past
few days are given below. The
first one is from a leading edi-
torial in the issue for September 7,
1907, of the Champion of Fair
Play, Chicago, "official paper of
the liquor trade of the west,"
whose editor, Robert J. Halle, is
general secretary of the National
Liquor League of the United
States. Editor Halle under the
editorial headline "A Look
Around" says:

"An active local campaign
has been started in Pennsylvania.
Georgia has gone prohibition
crazy, and is even arresting peo-
ple for drinking tonics in drug
stores.

Unscrupulous wealth is back-
ing cranks to have the liquor
trade declared unconstitutional.
Connecticut, in its recently ad-
journing legislature, passed eleven
anti-liquor laws.

Missouri has given its governor
unlimited autocratic powers to
attack the liquor trade by dis-
charging liberal officials.

Kentucky is threatened with
prohibition.

Delaware is threatened with
local-option prohibition.

The south is saddling its race
question on the liquor trade.

Demagogues are inspiring hat-
red against the liquor trade.

Just have a look around, ye
men of the trade.

"You will need all your re-
sources, all your grit, all your
strength and all your united pow-
er to preserve your rights and
privileges against the flood tide
of unreasonable and unreasoning
prejudices."

Wine and Spirit Gazette Issues a
"Warning."

The editor of the Wine and
Spirit Gazette also is "seeing

things," not in his sleep but in
broad daylight, and stirred by
the evident inertia of the liquor
trade which has been basking so
long in the sunshine of political
protection that for the most part
it seems utterly oblivious to the
possibilities of the menacing
storm clouds on the horizon, ad-
dresses the following appeal to
its trade readers throughout the
country:

"The license system is in peril
and the business interests de-
pendent upon its perpetuity are
threatened with disaster.

"The new wave of restriction
and proscription gains its impetus
in the south, where the negro
question haunts the white citizens
unceasingly, and race hatred
dominates all the relations of life.

"The growth of the no license
area in the south is phenomenal."

Here the Gazette proceeds to
enumerate the outlook for the
liquor business in Texas, Ken-
tucky, Tennessee, Mississippi,
Missouri, Alabama, Georgia,
North Carolina, Kansas, Illinois
and Pennsylvania, and then con-
tinues:

"Let these facts speak for them-
selves, they cannot be made more
emphatic by comment.

"What are the business inter-
ests imperiled by this wave of
prohibition, doing to turn back
the destructive tide?

Practically nothing.

To meet in convention, have a
good time, resolve and go home.

Run a literary bureau whose
literature only reaches the al-
ready convinced.

The wine producer resolves in
his interest.

The distiller resolves in his in-
terest.

The brewer is for the brewer,
and the wholesaler wants the
whole thing, and there you are.

The common interest and the
common cause is neglected, while
the crisis is here and destruction
impends.

The Texas brewers were in-
different so long as remote coun-
ties were voting dry because they
could sell in the center of popu-
lation.

The Georgia brewers thought
that the dry wave couldn't strike
their territory, but it did.

The complacent stupidity of
these people was marvelous, but
no more so than of the great
brewing centers of the north.

Pay heed to the facts.

When the majority represen-
tation in the Georgia legislature
represented dry counties
Georgia enacted prohibition.

Texas will follow suit. Ten-
nessee, Kentucky, Mississippi and
other southern states will fall in
line.

The next line of battle will be
in Washington in the United
States congress.

The southern representatives
will be controlled by their pro-
hibition constituency, the sena-

A Doctor in the Family.

Royaline Oil answers so many useful purposes in
the home that many have said it is like having a doctor
in the family. Accidents will happen. Royaline Oil never
fails to meet the emergency. In cases of burns, cuts, burns,
sprains, bruises, cramps, diarrhoea etc. there is nothing
that can equal it. It is cash on the spot every time or
your money back. It has been sold on guarantee for
fifteen years. NOT one bottle has ever been returned.
It never fails to please. Try it, and you will use nothing
else. 25c, 50c. For sale by druggists and dealers.

ROYALINE MEDICINE CO., Ltd., NEW ORLEANS.

Why do you scratch? Royaline Tetter Ointment
will stop that itching or your money back. 50c by mail
if your dealer cannot supply you.

FORTY-SEVENTH ANNUAL STATEMENT OF THE

HOME LIFE INSURANCE CO'Y

GEO. E. IDE, PRESIDENT.

JANUARY 1st, 1907


Admitted Assets.	Liabilities.
Bonds and Mort- gages, \$5,809,650.00	Policy Reserve \$16,006,708.00
Bonds and Stocks (market value) 8,907,787.91	Miscellaneous Li- abilities 297,780.84
Real Estate 1,650,609.81	Present Value of all Dividend Endow- ment Accumula- tions (Deferred Dividends) 1,621,413.00
Cash in Banks and Trust Companies 293,545.75	Reserve to provide for all other Con- tingencies 1,083,648.98
Loans to Policy Holders 1,950,996.14	
Other Assets 396,961.21	
Total \$19,009,550.82	Total \$19,009,550.82

"The HOME LIFE INSURANCE COMPANY did
pass through the 'Investigation' with

FLYING COLORS"

so spoke the chairman of the so called Armstrong Legis-
lative Insurance Investigating Committee on the floor
of the New York Senate Chamber.

Whitten & Kelso, General Agents,
Seutter Building JACKSON, MISS.



Dr. Brown's Magic Liniment

This bottle for you—FREE

Those who seek relief from rheumatism, sprains, neuralgia, headache, backache, lambo, sprains, sore muscles, and other pains—read carefully. We want to help you. We know the marvelous curative power of Dr. Brown's Magic Liniment; how wonderful it is; that when it is poured on a piece of cloth and pressed closely to the place where the pain exists the pain instantly vanishes. It is different from other liniments which need rubbing. You simply smother the cloth under your hands, and the liniment penetrates to the source of the pain and instantly relieves it. It soothes the nerves, produces warmth, and starts up the circulation. We know it does all these things—AND WE WANT YOU TO KNOW IT. Send for the sample bottle and try it. Write to BROWN CHEMICAL CO., Dept. A, Nashville, Tenn.

tors the representatives from prohibition states and non-prohibition districts being in the majority, all revenue and inter-state commerce laws will be in line with the prohibition policy.

What of the complacent brewers and distillers of New York, Pennsylvania, Wisconsin and other prohibition centers do when the Washington avalanche descends upon them.

The prohibition policy is intelligent, definite, consistent.

The opposition has no policy, is disorganized, chaotic.

The prophecy is not required to be the result.

Gentlemen of the trade, what are you going to do about it.

On the clock of time there is one word—Now!

By the way of by and by one arrives at the house of never.

'On the way' is the cry of progress.

'Too late' is the groan of failure.

The Liquor Trade Getting Its Eyes Opened to its Own Abominations.

No more remarkable article has appeared in recent magazines than the confession (although it may not have been intended as such) of Fanning O'Reilly, editor of *Leverages*, in a six column statement on "The Growth of Prohibition and Local-Option" in the *Independent* for September 5. It is certainly a notable idea of the editor of this progressive weekly to ask Mr. O'Reilly for his views on the liquor question, but it is just what has been somewhat anticipated, as he editorially admits, the surprising candor of the liquor editor in drawing a picture of the present conditions of the liquor trade which could scarcely be excelled in blackness by a prohibition journal. Commenting upon Mr. O'Reilly's article the *Independent* says: "Were the Sioux Indians to give a name to Mr. O'Reilly it would be 'The-man-afraid-of-saloons.'"

In his article Mr. O'Reilly frankly admits that the saloons have "defended public sentiment." They have been "without check or regulation;" "the business as a whole is in bad repute;" "the brewers of Indiana have voted to close up two thousand saloons in that state." Indeed, "The representatives of its various sections have convened in successive years at different places and passed perfunctory resolutions pointing at the legality of their business, its moral status, etc., but all this has counted for naught in the face of the

ocular evidence presented by the existence of dives, back rooms, assignation parlors, gambling dens.

In obedience to instructions given at the anniversaries at Washington, D. C., the Board of the American Baptist Publication Society issues the following statement of the needs of its missionary and Bible departments for the current year. It will be seen from a comparison of the average receipts of the past three years, that an advance of about 50 per cent. will be required to enable the society to maintain its present work, make necessary enlargements, and end the year without debt. It should be said that we have named the lowest possible amount for enlargements. As a matter of fact present calls upon us require five times this sum.

This statement will be placed in the hands of our district secretaries who, in co-operation with the state conventions, will endeavor, as early as possible, to appropriate the amounts needed among the various associations and churches. It is sincerely hoped that the churches everywhere throughout the land will respond cheerfully to the request for larger offerings. Surely with the resources at their command there should be no difficulty in so doing.

Woman's Training School.

The Woman's Missionary Union Training school opens October 1st 1907. Those young women who contemplate attending the training school are urged to write immediately for application blanks and catalogues.

Address,

MRS. M. R. McLURE,
320 E. Broadway, Louisville, Ky.

Some Day.

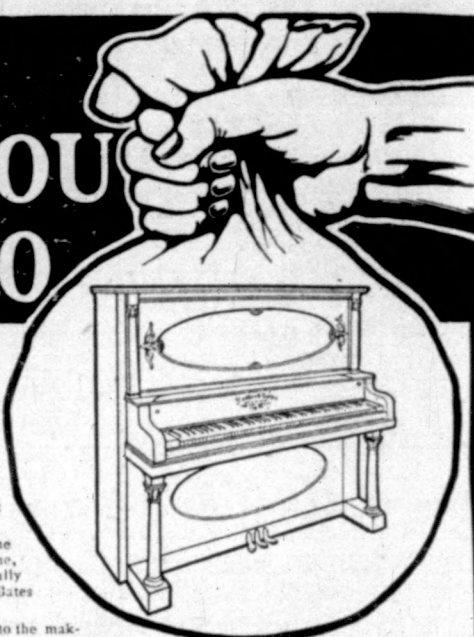
Some day:—So many tearful eyes
Are watching for thy dawning light;
So many faces toward the skies

WE GIVE YOU \$113.00

You really get that much piano value free by joining our club now forming. Our wonderful club plan of piano selling makes it easier to own a piano than to want for one. You can join a club and have a magnificent piano sent to your home at once. You have the use and enjoyment of it while you are paying for it in little sums as the club matures. In a short time you own a beautiful piano that would cost you not less than \$400 anywhere else.

By making and selling in lots of one hundred instead of a single piano at a time, we can furnish our members with a really genuine \$400 New Scale Ludden & Bates Piano for \$287—a cash saving of \$113.

Of course, there is but little profit to the makers at this price. The profit on one piano is insignificant—only by forming a club of one hundred is it worth while.



The Ludden & Bates New Scale PIANO

is a strictly high-grade instrument with its price made moderate by our club plan. A written guarantee for a lifetime. Has special copper-wound and steel strings throughout. Full cabinet grand, balanced scale, as perfect as skill can make it. Double repeating action, with light even touch. Genuine ivory keys. Beautiful cases of fancy walnut, mahogany or oak, lined throughout with birdseye maple. Tone full and rich, with that peculiar "singing" quality found only in the highest grade of pianos.

In case of the death of the head of the family we cancel the club contract and make you an outright present of the unpaid balance. The piano then belongs to you absolutely. This free life insurance has allowed the completion of many a musical education, and is worth your consideration. It is practically an assurance that you will not lose your piano through inability to pay dues.

Write us at once for an application blank and complete description of different styles of finish. In this way you can make a selection that will delight you. You can leave the question of tone to us. We will see that you get a perfect instrument. A well made, attractive stool and a beautiful scarf go with each piano. Write for full information of the club that is now forming.

LUDDEN & BATES, Southern Music House,
Dept. F, Savannah, Ga.

Are weary of the night.

So many failing prayers that reel
And stagger upward through
the storm,
And yearning hands that reach
and feel

No pressure true and warm!

So many hearts whose crimson
wine
Is wasted to a purple strain,
And blurred and streaked with
drops of brine,
Upon the lips of pain!

Oh come to them—these weary
ones!

Or if thou must still bide
awhile,
Make stronger yet the hope that
runs

Before thy coming smile:

And haste and find them where
they wait—

Let summer winds blow down
that way,

And all they long for, soon or
late,

Bring round to them Someday.

—James Whitcomb Riley.

OXIDINE.

A Chill Cure in Every Bottle.
Guaranteed under National Pure Drug Law.



There's a Pleasant Path

Leading to every man's home if he'll
only see it! A path so sure that,
after being informed about it by
this Company the father of the family
should not hesitate to walk within.

"Less than Rent"

LOANS AT 5%

Transacted by mail.

**WE WILL LOAN YOU \$1,000, \$2,000, \$3,000, \$5,000, or \$10,000 AT 5%
TO BUY, BUILD OR LIFT MORTGAGES.**

Our Field The South. Our plan is an excellent one; enabling people of moderate means to purchase homes with money they are now donating to the renter's surplus.

CONSIDER CAREFULLY; ACT PROMPTLY.

We guarantee: On each \$1000.00 borrowed, monthly payment of principal will not exceed \$7.50 plus interest at 5 per cent., which decreases as loan is returned. Loan can be settled at any time, stopping interest, or can return for 10-12 years. Full information upon request. Write to-day.

SOUTHERN STATES TRUST CO. Incp. (Gen'l Offices) COLUMBIA, S. C.

Plantation Chill Cure is Guaranteed

To Cure or Money Refunded by Your Merchant, so Why Not Try It? Price 50c.